

Millennial Star



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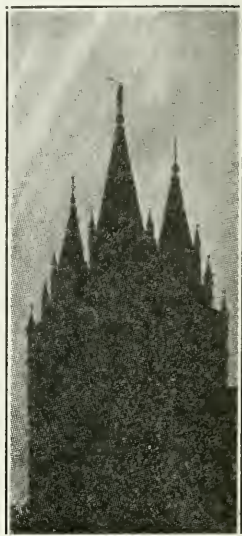
Jesus and Nicodemus

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5)

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

- 1.—We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2.—We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3.—We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4.—We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
- 5.—We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
- 6.—We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
- 7.—We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- 8.—We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11.—We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12.—We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.
- 13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH



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And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.—I Kings 18: 21

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THIS WEEK'S COVER—

AN artist's conception of the meeting of Jesus and Nicodemus, a ruler of the Jews, who marvelled at the miracles performed by the Master. It was on this occasion that Jesus stressed the importance of baptism for all mankind. (Read the 3rd chapter of John)

Some Book Of Mormon Teachings On Baptism

REASON AND PURPOSE:

“**N**OW I say unto you that ye must repent, and be born again, for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven, therefore come and be baptized unto repentance, that ye may be washed from your sins. . . .

“And whosoever doeth this, and keepeth the commandments of God from thenceforth, . . . he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.”—Alma 7: 14-16

ITS NECESSITY:

“And this is my doctrine, and it is the doctrine which the Father hath given unto me, and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

“And whoso believeth in me, and is baptized, the same shall be saved, and they are they who shall inherit the kingdom of God.

“And whoso believeth not in me, and is not baptized, shall be damned.”—III Nephi 11: 32-34 (Quoting the words of the risen Redeemer)

PROPER CANDIDATES:

For those capable of being taught, of believing and repenting—not for infants; read Moroni, Chapter 8, and also Mosiah 25: 17, Alma 19: 35 and Alma 6: 2.

MODE OF PERFORMANCE:

“And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven.

“And again the Lord called others, and said unto them likewise, and he gave unto them power to baptize. And he said unto them: On this wise shall ye baptize, and there shall be no disputations among you.

“Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them.

“And now, behold, these are the words which ye shall say, calling them by name, saying:

“Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“And then shall ye immerse them in the water, and come forth again out of the water.”—III Nephi 11: 21-26 (Also the words of the risen Redeemer)

Those Deceptive Days

By HARRISON R. MERRILL

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

WHO is there among us who has not sprung from bed on some glorious morning and shouted to the listening world: "This is the day! I am an armed knight; this day I shall joust for things I love. This day shall I achieve!" And how many of us have not, at least upon some evenings, crept back into our sheets knowing that we have been beguiled into allowing another golden span of life to pass without carrying out that determination?

Ralph Waldo Emerson evidently during his lifetime had such experiences, for among the gems which he left us is there not a little jewel called "Days"? I shall quote it:

DAYS

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will.
Bread, kingdoms, stars, and sky that holds them all.
I, in my pleached garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

The poet's lines present some intriguing pictures. There is that line "muffled and dumb like barefoot dervishes, and marching single in an endless file."

What a "file" a man or woman of sixty or seventy or eighty has seen! A pageant of white-robed, half-veiled figures extending from 1879, 1869 or 1859 to the present time in a seemingly endless row. Every man of sixty has been given 21,900 opportunities to achieve, not counting the extra days for leap years.

"To each"—these Days—"offered gifts after his will, bread, kingdoms, stars, and even the sky that holds them all."

Emerson's closing lines are poignant. He says, "I, in my pleached garden (blossom-woven, flower-bedecked, perfumed) watched the pomp"—those lovely, golden, soothing, deceptive Days—"forgot my morning wishes." And how very easy that is, especially on a pleasant day. The Day, being about to leave, says Emerson, "I . . . hastily took a few herbs and apples"—a sort of snatch-grab at sunset—"and the Day turned and departed silent." She said not a word; she couldn't, being dumb. But he continues, "I, too late, under her solemn fillet (coquettish and lacy cap) saw the scorn."

There was the Day, ready to bestow "bread, kingdoms, stars, and even the sky that holds them all"—and he took a few herbs and apples. No wonder her lips curled with scorn! He, whose morning wishes had swept the stars, became so

enamoured of the Day that he forgot those great things he planned to do and wasted his opportunities upon comparatively worthless things.

I suppose the Master was thinking of this daily offering from the days when He told the story of the talents. That chap with the one talent was a moron. He had no continuity in his thinking or his selection. That chap with five had purpose. He looked at his wares on hand and said to himself: "Now, there will be a procession of Days along here with gifts for me. What am I to select that will add to my store?" That was a wise act. Wise acts usually bring their reward.

This article, however, is not intended to be discouraging. Many of us have difficulty in dreaming fine dreams. Greatness seems so remote that

we sense our futility. We must remember, when such hours come, that the Master seemed to think that the contributions of ordinary people, if they were sincere and progressive in their ideals, were worthwhile. The housewife in her own home and in the rearing of her children may find an important and enthralling life's work. We all know of Abraham Lincoln's tribute to his mother: "All that I am I owe to my angel mother." He immortalized Nancy Hanks, the unknown young woman who lived in the wild forest, because she made a contribution that has astonished the world. How genuine she must have been; how true to her ideals, to impress herself so firmly upon the life of her son before he was nine years old.

Since Emerson wrote the poem I have quoted, the Days have certainly loaded up their baskets with tempting bits—movies, radios, cards and cars, and more and finer foods and gaudy clothing and tinsel and show. Few things are bad in themselves, fortunately, but only become bad when they interfere with our serious selections. When one has the inspiration of the Lord upon him and is ready to achieve greatly, it is so easy to lose the moment by turning aside to the movie or by snapping on that ever-present and ever-inviting radio.

"Muffled and dumb like barefoot dervishes" the Days stand with their gifts held out. Each stays but her allotted time no matter what we choose. Like peanut and chestnut vendors, the Days distribute their wares and then move on to the "granary of the years."

It is the part of wisdom to know what we are going to take from them and then so to fortify our souls that when we have

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Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

PRAYER

“Prayer is the soul’s sincere desire, Uttered or unexpressed;
The motion of a hidden fire That trembles in the breast.”

THE continued declarations concerning the importance and necessity of prayer are an outstanding part of the Holy Scriptures. In the days of Moses, the people of Israel besought him to pray for them, “And Moses prayed for the people.” (Num. 21: 7) Jesus, by precept and example, taught His followers to pray. He Himself went out alone to commune with his Father in solemn prayer and meditation. Matthew tells us, “And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.” (Matt. 14: 23)

Who of us has not in the solemn thought of our situation in this life felt a desire to turn aside from the masses around us and pour out our soul to God in humble prayer? Alone in solemn thought we are undisturbed by external influences. We have no fear of worldly criticism. We may be poor and feeble, without knowledge in the learning of men. We may be English, American, Danish, Scotch, Dutch or any other nationality. We may even be deaf, dumb or blind. But there is within the physical temple a living spirit, of which we are told God is the Father. He is “no respecter of persons”; none who are honest and sincere of heart need be afraid to approach Him.

The disciples of the Saviour looked upon prayer as a subject of serious consideration. “As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” (Luke 11: 1) It was then that He gave unto them the beautiful, ideal prayer—not to be repeated as a formal manner, but, as Matthew says, “After this manner therefore pray ye: Our Father which art in heaven.” Note this, that he did not instruct them to call their Heavenly Father by His most sacred name, God, but to acknowledge their relationship to Him, and His relationship to them. We say “Our Father” for we are His children. Throughout this beautiful prayer, there are no repetitions either of names or things to be asked for. It is the perfect manner of prayer.

Let us keep ever in memory that in this latter dispensation the Heavens were opened, the Father and Son came to earth, and later sent their Holy Angels to show the Prophet Joseph Smith how to organize this Church and establish this Dispensation of the Fulness of Times. All this came in answer to the sincere and faith-endowed prayer of an innocent youth. He read and believed the words of the Apostle James, the Lord’s brother, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not and it shall be given him.” (James 1: 5)

I testify that God lives, and has answered my prayers as He has the earnest prayers of all those who are honestly seeking to find His truth.

The Restoration Of The Primitive Christianity

By ELDER JACK H. ADAMSON

(*Scottish District*)

DR. MERLE H. D'AUBIGNE in his *History of the Reformation* says that the Reformation of the 16th century must be considered as a "restoration of the principles of primitive Christianity." The Church of Jesus Christ of Latter-day Saints claims that the Gospel was not restored at that time, but was revealed in its fulness in the year 1830. Obviously, both of these claims cannot be correct. It becomes the duty of each of us, then, to examine these claims and decide for himself which one, if either, is true.

We assume that the true Christian principles, being the principles of God, are not subject to change by man. If, then, it is possible to show that fundamental principles of the reform movement, propounded by reform leaders have changed, or that they are subject to dispute, we cast serious doubt on the Protestant claim. Let us then examine some of the principles "restored" by the Reformation.

"As all things which happen," says Melancthon, "happen necessarily, according to the divine pre-destination, there is no such thing as liberty in our wills." The principle expressed in this statement of the eminent Reformer, is that of pre-destination. He was supported in his conclusion by Luther and Calvin, and so we assume that this was one of the "restored principles." Let us see in what light it is regarded today.

The Presbyterian Church was outstanding among all the reformed churches for her defence of predestination. Her confession of faith—the Westminster Confession—embodied this principle, and ministers were required to sign a statement of implicit belief in this confession. "Today," says J. H. Leckie in *Creed Revision in Scotland*, "the doctrine of pre-destination which is the keystone of the Westminster arch, holds no vital place in the belief of the modern man." Says Wellwood, "The doctrine of pre-destination is a thing of the past. This system of doctrine (i.e. Westminster Confession) is so inadequate that it is rejected alike by high critic and humble saint." Says Graham, "If it (Westminster Confession) can be said to exist at all, it is only as a burden on the clerical conscience." Thus we see that not only is pre-destination as a principle rejected, but the entire Westminster Confession has fallen from grace. Let us, then, examine another of the "restored principles."

It was believed and stoutly maintained by the Reform leaders that there existed as punishment for the wicked a literal hell fire, or place of burning, where the condemned should suffer physical torment worlds without end. Into this infernal pit were to be placed, among others, all those who had died in this life without a knowledge of Christ. Such con-

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What Authorities Say Of Liquor And Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

THE beverage use of alcohol frustrates our philanthropy, acts as a brake on the wheels of our progress, stultifies the best in human nature and stimulates our worst qualities. Its gravest result is the handicap it places on innocent children."—Canon R. B. S. Hammond

ANY man who tries to get energy for his work from beer is as uneconomical as a man would be who used fine flour instead of coal for heating a boiler."

—Professor Max Gruber

A NATION which can spend five hundred millions a year on alcohol and tobacco, and two hundred millions on betting and gambling, not to speak of other costly follies, is not really poor. The call to us is that of the prophet: 'Wherefore do ye spend money on that which is not bread and your labour on that which satisfieth not?'

—Dean Inge in "Things Old and New"

CIGARETTE-SMOKING boys are like wormy apples; they drop before harvest time."—David Starr Jordan

WE have to get back to the old work of individual moral suasion to win the allegiance of individual people to Temperance principles; to go over the old arguments, repeating them again and again . . . I would like to see the Temperance sermon faithfully and honestly preached. I know the Temperance pledge is not the Gospel, but I know no greater hand-maid, no finer help to the Gospel, than the practice of sobriety would be."—Rev. J. D. Jones, D.D.

I SAY as emphatically as I can that to no one is alcohol a necessity."—Sir Gilbert Barling, F.R.C.S.

FIGHT against nicotine and alcohol. I will not have it that nicotine and alcohol do not destroy that which camps and sport-fields, fresh air and normal vacation periods have built up. It should not be that a distasteful, unlimited advertising paints a false picture of a "Big Fellow" and "Real Man" for the youth and girls in the deciding physical and spiritual years of their development, which throws a misleading enthusiasm, health and conviction at their feet."

—Baldur von Schirach, German Authority

THE wages lost, the work spoilt, the health ruined through drinking are beyond computation."

—Sir Thomas Oliver M.D

THURSDAY, FEBRUARY 23, 1939

EDITORIALS

Of One Blood

ARE all men equal before God? Should they be equal before men? These questions loom large before mankind today. For answer we may turn to sacred history.

Soon after the ascension of the Lord, the same questions appeared in slightly different form among the former-day saints: Are all people worthy to hear and receive the Gospel? Though the Lord had commanded His disciples to preach the Gospel to every kindred, tongue, and people, the brethren wondered if they had understood Him correctly. Had they not been taught that the calling of Abraham and the promises made to him implied that the greater blessings of the Lord were reserved for the descendants of this great patriarch?

Yet, they recalled also that the Master had said to those who claimed privileges because of their descent that the Father was able to raise up children to Abraham from the stones under their feet. This figure of speech implied that Gospel kinship transcends ties of blood. Finally, after earnest prayer, Peter had the great vision in which he was commanded to kill and eat of "all manner of four-footed beasts of the earth, and the wild beasts, and creeping things, and fowls of the air," whether or not they were common or unclean under the Mosaic law. Then the matter became crystal clear: All men were entitled to hear and receive the Gospel. Thenceforth the doctrine of the Master was preached to all the world as far as the weary feet of the disciples could carry them. They knew that before God all were equal, therefore equal before men.

The explanation of this doctrine was summarized in brief but eloquent words by the Apostle Paul: "God hath made of one blood all nations of men." All are children of God, hence all are entitled to the promised heritage of the sons and

daughters of the Father—the possession of the privileges and blessings of the Gospel. Wealth, learning, rank, or even race, are but minor marks of a human being. To rate one child of God as of high and another of low degree, or to persecute our fellow men, is contrary to the divine pedigree and right of man, and is sinful in the eyes of God.

The differentiations among men, acknowledged by God, rest wholly upon man's willingness to receive truth. He whose will is bent towards truth and righteousness—God's truth and commandments—may claim the higher blessings whatever his race or place may be. He whose will despises truth and accepts evil, forfeits the promised blessings. This is made exceedingly clear in Joseph Smith's translation of the Book of Abraham, where it is declared that the children of Abraham, those entitled to the blessings of the Gospel committed to the great Friend of God, are those who do works of righteousness. Every person, of any descent, who accepts the Gospel becomes an adopted member of the chosen people; while those of the physical blood of Abraham, unless they are faithful, are counted out of the Gospel family.

These are thoughts which in these days should occupy the minds of men, if the Lord shall be pleased with His children. The common man, and the rulers of nations should keep in constant memory that "God hath made of one blood all nations of men."—JOHN A. WIDTSOE

On Chastity

TO the chaste young man and young woman beginning the building of a home there is a trust, a confidence, a joy unspeakable, an all but divine harmony, that no other purely human undertaking can bring. The rightful heritage of such a beginning is a life of righteousness that builds upward to eternal life.

* * *

Man is a biological unit, an animal, but he is more than this, he is the temple of an immortal spirit; that spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

* * *

Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home.

* * *

Debauchery never gave birth to good of any kind.

* * *

Chastity is worth more than life itself.

—J. REUBEN CLARK, JR.

THE RESTORATION OF THE PRIMITIVE CHRISTIANITY

(Continued from page 118)

demned wretches could gain nothing by protestations of ignorance and innocence. Their doom was sealed, and there was no hope after the grave.

Today, this cloud is being gently lifted from the protestant horizon. From many pulpits comes the hope that hell is not "what it has been painted by well-meaning reformers." Those who still preach this doctrine of a physical hell will very often fail to uphold their views in private conversation. And on the other hand, the view is being unashamedly advanced that there will be another chance after the grave.

Finally, the great cornerstone of all protestant doctrine "restored" in the 16th century is that of justification by grace. According to this principle, by one's acceptance of Christ, His merits are immediately imputed to the believer, who becomes free from all sin. Henceforth and forever the believer is saved (whatever that means) despite any action he might commit or any sin of which he might be guilty. This belief, in its very nature, can never be rejected in its entirety by protestants, but many are casting serious doubts upon it, and attempting to modify it. Professor Caird, late principal of Glasgow University says in this regard, "Can we bring ourselves to accept or even attach any real meaning to a doctrine which turns on the transference of moral qualities and of moral desert from one human being to another? Does not the conviction . . . of our responsibility for our actions lie at the root of our whole moral life? Can we become good, any more than we can become wise and learned at a single stroke?" Principal Caird then says that these and other objections are fatal to any intelligent acceptance of "that doctrine" in its hard, crude (we might add original) form.

Those who champion reform and modification of this principle are so well supplied with argument, that we feel safe in saying the passing of a few more years will see a general modification of this principle.

What, then, can a man believe? Do God's principles change with each succeeding generation's philosophy? Rather does not each generation change their interpretation of God's word? We ask how can any one of the confused, discordant sects lay claim to the gospel preached by Paul—the only gospel to be believed though an angel preached any other.

We believe with D'Aubigne that "superstitious catholicism and lukewarm protestantism are out of date, and that something else is needed in our day (1835) to confer upon men the knowledge and power of salvation." The Latter-day Saints claim that this knowledge and power has been restored, that it was restored by God Himself through the instrumentality of a prophet, that the principles of primitive Christianity are found in their purity and fulness in the Church of Jesus Christ of Latter-day Saints—and that these principles are like the Man who instituted them, "The same yesterday, today and forever."

Gospel Queries

With ELDER DAVID S. KING

NOTE: All questions should be briefly stated and mailed to
Gospel Queries, 5 Gordon Square, London, W.C.1.

Q: How does the Church of Jesus Christ of Latter-day Saints explain the passage, "I and my Father are one?" (John 10: 30)

A: The Father and the Son, because of their infinite goodness and perfection are in complete agreement, and hence are "one" in purpose and ideal. This oneness, so powerfully and tersely expressed here, is the ever recurring theme of St. John's gospel. (See 5: 18-19; 6: 38; 7: 16; 17: 11, 22, etc.) Many Christians have strained this isolated passage into proving that there is a oneness of substance between Christ and God, which would mean that they were actually the same person. Those who take the trouble to examine similar uses of the same expression in other parts of the New Testament will quickly discover that such an interpretation is absolutely impossible. For example, "That they (the disciples) all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17: 21) Surely Christ did not want His disciples to melt into one another, and lose their identity. It is evident that He wanted them to become one in purpose, *even as He and the Father were one*. A textual examination of these two passages reveals that they have the identical grammatical construction. The word "one" is translated from the Greek word "en" which is in the neuter gender in both passages. If the oneness referred to in John 10: 30 is an entirely different kind of oneness than that referred to in John 17: 21, and similar passages, then surely the gender of the word "one" would have been changed to indicate that difference. For other examples of this identical expression see Gal. 3: 28; I Cor. 3: 5-8; I Cor. 12: 12; etc. Other examples of this same idea expressed in slightly different words are Phil. 1: 27; I Cor. 6: 17; Acts 4: 32; Rom. 12: 5; etc.

Q: How many missionaries are there in the British Isles?

A: At the present time there are 148, eleven of them lady missionaries.

Q: Is there any proof in the Old Testament of the doctrine that the Godhead is composed of more than one person?

A: Yes. The Hebrew word for God is "Elohim" which is the plural form of the word "Eloah." Therefore the word "God" as occurring in the Old Testament should be translated "Gods." Clearly, then, the prophets of Israel were aware of the fact that there was more than one person in the Godhead, although this doctrine was not completely understood until the coming of the Messiah in the flesh. Observe the following passages: "Let us make man in our image." (Gen. 1: 26) "Behold, the man is become as one of us, to know good and evil." (Gen. 3: 22) "Remember now thy Creator." (In Hebrew, *Creators*) (Ecc. 12: 1); etc. Isaiah knew that the Father was to send a Messiah into the world, who was also God, for he calls Him "Immanuel" which is interpreted "God with us." (Isa. 7: 14; 8: 8) These and many other passages long ignored by Christian and Jew, testify that the Father did reveal from the beginning of human history that He would send His Son, who is the God and Saviour of this earth, to redeem mankind from sin and death.

Q: When and where was Joseph Smith born, and how old was he at his death?

A: Joseph Smith was born in Sharon, Windsor County, Vermont, U.S.A., on December 23rd, 1805. He was shot by a mob at Carthage Jail on June 27th, 1844, at the age of 38.

Q: Did Christ found His church upon Peter?

A: No. If His church had been founded upon Peter, then it would have been Peter's church, and not the Church of Christ. It is true that Christ said, "I say also unto thee, That thou art Peter, and upon this rock I will build my church." (Matt. 16: 18) Many Christians interpret this statement as meaning that Peter was the rock upon which the church was founded, since Peter (Petros) means "little rock" in Greek. A close scrutiny of the facts shows how inconsistent this interpretation is. In the passage quoted, Christ says, "Thou art Peter." The word used is "Petros" and means "little rock or stone." Then He continues "And upon this rock I will build my church." Here He uses the word "Petra" which means a "large rock" in opposition to the "little rock" to which Peter was compared. If He were founding His Church on Peter (Petros), He certainly would not have purposely changed the word to "Petra," thus inviting confusion and misunderstanding. In fact, if it had been His intention to found the church on Peter, it is logical to assume that He would have worded the sentence, "Thou art Peter, and upon *thee* I will build my church." What was the rock, then, upon which the church was to be built? It was the last truth He had just uttered. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The sublime truth of the Saviour's divinity had burst upon Peter's mind, not by his own power, but by the power of God. This was to be the supporting pillar of the Church; the rock of revelation.

Q: Is it true that Joseph Smith's own mother never joined the Mormon Church?

A: No. Lucy Mack Smith, mother of Joseph Smith, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints a few days after the Church was organized.

Q: Have modern archaeological discoveries brought forth proof of the accuracy of the Bible?

A: Every year sees many new books on the market which are building for the Holy Scriptures an impregnable bulwark of supporting evidence. No longer can scoffing critics say the events recorded in the early part of the Bible are pure myth. To cite one discovery, for example: Several years ago a series of cuniform tablets were discovered at 'Tel el Amarna, Egypt. They were letters from petty kings of Palestine written between 1400-1350 B.C. imploring the reigning Pharaoh to come to their aid against invaders from trans-Jordania called Hebiru (Hebrews). The name of Joshua is actually mentioned on one tablet. Excavations at the site of Jericho have revealed that it was destroyed about 1400 B.C. and that the walls, for some unknown reason, did actually fall to earth. All this accords perfectly with the account in the Book of Joshua, both as to time and place, of the entrance of the Israelites into the promised land. Thus science has come to the aid of man in his attempt to discover the truth about, and the truthfulness of the Bible.

THOSE DECEPTIVE DAYS*(Continued from page 116)*

decided to take bricks we cannot be deceived into taking baubles or tinsel for show.

Be assured, then, that the Days will offer you, my friend, many beautiful things. Take all you can hold successfully, but take with reason and purpose—not because some offering has tempted you.

I wish I could follow that advice myself. I cannot, of course, but perhaps I can make my choices from a hundred or a thousand Days look more or less consecutive—purposeful.

I trust you can do that also.

News of the Church in the World

DEMONSTRATING again the value of athletics in making new friends, two missionary teams staged a basketball contest before 1,500 people at the Harringay Arena recently. Before this sizeable crowd, many of whom were seeing Mormon missionaries for the first time, the Rochdale Greys and the London Saints fought a close, hard game that ended with the Greys on the top of the score. The game was the second of two sponsored by the National Basketball Association to give Britishers a chance to view this highly popular international game. Comments among the audience were very favourable, both as to the skill of the players and the sportsmanship and endurance shown. Two statements by basketball officials show the impression that has been made by the Mormon players.

"I have never met finer young men anywhere than the Mormon basketball players," said Mr. William Browning, Hon. Secretary of the National Basketball Association for the South of England. Mr. Browning has been associated with various missionary teams for three years, and his opinion is welcomed by saints here in Britain.

Mr. O. C. H. Smailes, who supervises the Scotland Yard basketball team, said, "The physical endurance

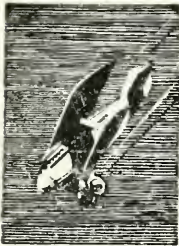
shown by the saint players is what impresses me. Many times English teams give them a good battle the first half of the game, only to be outplayed the second half because of the superior physical condition of the Mormons."

GATHERED at a ballroom in the Hotel Utah at Salt Lake City recently were members of the Tabernacle Choir and their partners, with several Church Authorities as special guests. Once each year this Choir, which sings on the longest consecutive wireless programme on American radio, meets to celebrate with banquet and dancing.

THE COMMITTEE recently chosen to supervise the Church Exhibit at the San Francisco Golden Gate Exposition, composed of Elder Stephen H. Winter, president of San Francisco Stake, Elder Eugene Hilton, president of Oakland Stake, and Elder W. Aird Macdonald, president of the California Mission, had the exhibit ready for the opening of the fair on February 18th. The outstanding part of the exhibit is a miniature of the Salt Lake Tabernacle which will seat 50 people. Organ recitals will be a daily occurrence at this model Tabernacle.

Of Current Interest

AEROPLANES, claimed by their manufacturers to have several distinct advantages over metal planes,



have been made from Bakelite, a patented plastic substance made in America. Among the advantages listed are: the planes are made in about one-twenty-fifth of the present time; the cost is cut in half; additional stream-lined speed is gained from elimination of rivets; and upkeep costs because of loosening parts are reduced. The plane parts are stamped out of the material, which when hardened, tests show, has a strength comparable to the aluminium and steel materials in present usage. Four trial planes have already been constructed, and interest is expressed by government leaders as to the possibilities of mass production. Both Germany and Great Britain are said to also be experimenting with plastics with the view of extending their practicability.

INVENTIONS recently patented include a stream-lined ocean-going ship, with enclosed hull and interior decks; a radio set in the head of a walking stick, with the iron tip as a ground; a small "umbrella," which is worn directly on top of the head, being secured by a chin strap; and flavoured straws for mineral waters. On the last named, the selected straw is dipped into sweetened unflavoured carbonate water, the drink receiving its taste as it passes through the tube. Predicted inventions include a telephone to be installed in cars.

A MAP, showing in relief the entire western section of the United States, will be on display at the 1939 California World's Fair. The map is 100 by 110 feet long, and was made up in 2,000 different sections.

MUSIC played by the students at the Utah State School for Deaf and Blind can be heard at concerts sponsored by the Lions Club members of that state. An orchestra of nine members has been organized, all of whom play by memory after first learning the composition by Braille.

THE WORLD CALENDAR, proposed time reckoner of the World Calendar Association, may be adopted by a majority of the nations in 1944. This proposed calendar would divide the year into 52 weeks, set off by quarter and half-year marks. There would be a year-end day to take care of the extra day, with another day being added during leap years. The association claims that 14 nations stand ready to adopt their calendar as soon as the rest of the world comes into agreement.

A NEW GENUS of eel has been discovered, the individuals of which are no longer than seven inches, and have a diameter of an ordinary piece of wrapping string at the head, tapering down to the size of the finest sewing cotton. As far as is known, only three specimens have ever been captured.

PLANKTON, a sea organism, may become an important part of Germany's struggle for independence from foreign imports. According to a group of researchers sent out into the North Sea for experimental purposes, animal plankton when dried compares favourably in food value with high-grade meat. For vegetarians, they state that vegetable plankton has about the same nutritive value as does rye flour. The committee also pointed out that whales and many fish live almost entirely on plankton, and that examples have been known of shipwrecked crews living on it for some time. The next problem is finding a practical way to harvest the food so that it will be available commercially.

From the Mission Field



Elder Kimball

completing a six-months' mission. He will return to his home in San Diego, California.

Arrivals and Assignments—

Elders Walter Miller (Taber, Alberta, Canada) and Glenn H. Cornwall (Salt Lake City, Utah) arrived to labour in the British Mission aboard the *s.s. Manhattan* on Wednesday, February 15th, and were assigned to Norwich and Nottingham Districts, respectively.

Appointment—

Elder Aldon J. Anderson was appointed Executive Secretary of the Y.M.M.I.A. and Mission Bookstore Manager on Saturday, February 18th.

Doings in the Districts—

LIVERPOOL—On Thursday, February 9th, Preston Branch held a social in aid of Primary funds. Thirty friends and members enjoyed games and a programme of song, piano and sketch items. Sister Bessie Corless, Primary mother, was in charge, with Sister Ada Horner in charge of the refreshments.

LONDON—Gravesend Branch Presidency was reorganized on Sunday, February 5th, under the direction of the district presidency. The new officers sustained are Victor L. Palmer, president; Ambrose R. Winch, 1st counsellor; and Sister Adelaide Palmer, branch clerk. Brother Alfred J. Willmott, chairman of the London District Council, is the retiring president.

Fifty-seven members and friends attended a special Sunday service held in Catford Branch Hall on

February 5th. The Millennial Chorus took charge of the meeting, with Elder J. Allen Jensen conducting. Several numbers were sung by the Chorus and talks were given by Elders William J. Seare, Phillip L. Richards and Jed W. Shields.

A baptismal service was held at South London Branch Chapel on Wednesday, February 15th, with District President Andre K. Anastasiou and Supervising Elder David S. King in charge. Isabelle Hannah Maynard was baptized by Elder Emmett L. Brown and confirmed by President Anastasiou; Evelyn May Maynard was baptized by Elder Shirl B. Kimball and confirmed by Elder Lowell M. Durham; and Iris Ida Deluca was baptized by Elder King E. Beagley and confirmed by Brother James P. Hill.

BIRMINGHAM—A Valentine party was held in Handsworth Branch Chapel on Tuesday, February 14th, sponsored by the M.I.A. board members. The programme consisted of a debate given by Sister Jessie Goode, Brothers Frank Bailey and Arthur Makin, and Miss Nina Hirons; vocal solos by Sister Winnie Stokes and Brother Arthur Makin; and a duet by Brother and Sister William Horner. Dancing was conducted by Miss Hilda Hirons and refreshments were distributed by a Bow and Box auction. Members of the Committee were Brothers Alvin Thomas, Melvin Dunn and William Horner; Sisters Alice Collins, Violet Grundy, Beatrice Horner and Jessie Goode; and Misses Hilda Hirons and May Coley.

NEWCASTLE—On Tuesday, February 14th, a fancy-dress Valentine party was held in South Shields Branch Hall. Supervising Elder Walter T. Stewart directed the group in games, which were followed by a programme of songs and dances. Prizes were awarded to Sister Daisy Fudge and Mr. Macpherson for their costumes, and following this event refreshments were served by the members of the Relief Society. Proceeds of the party were placed in the building fund.

SCOTTISH—A social was sponsored by Aberdeen Branch Relief Society on Monday, January 30th, under the direction of Sisters Katherine Findlay, president, and Georgina Thomson and Mary Hendry, counsellors. Games were played, directed by Brother James Fraser, who also had charge of the dancing. Mrs. J. McDonald's concert party provided two accordian players, a highland dancer and two vocalists for the programme. Refreshments were served, and "Auld Lang Syne" completed the entertainment.

SHEFFIELD—On Saturday, February 11th, in the Sheffield Branch Chapel, a 21st birthday party was held in honour of Sister Ethel Bailey. Sixty guests were there to participate in the evening of games and dancing.

A baptismal service was held in Sheffield Branch Chapel on Sunday, February 12th, with Supervising Elder Willard L. Kimball in charge. Patrick Raymond Hamstead was baptized by Elder Kimball and confirmed by Elder Phillip J. Dixon; John Francis Hamstead was baptized by Elder Kimball and confirmed by Elder Theodore H. Richards.

Honouring Supervising Elder Willard L. Kimball, recently released from his missionary labours, a social was held in Sheffield Branch Chapel on Wednesday, February 8th. A programme of songs, readings, and games was announced by Branch President George H. Bailey, which was followed by refreshments served by the members of the Relief Society. Dancing concluded the entertainment. A gift as a token of esteem was presented to Elder Kimball by the members and friends of the branch, approximately 150 of whom were in attendance.

NOTTINGHAM—A Sunday School social was held in Eastwood Branch Hall on Thursday, February 9th. A short programme and games were the activities of the evening. Brother Leslie H. Flint, assisted by Elders Louis C. Larsen and Byron A. Howard, was in charge of the party.

Two remarkable records were honoured at the annual distribution of prizes on Sunday, February 12th, for Sunday School attendance at



Eva Williams



Lilian Fletcher

Eastwood Branch. Sister Eva Williams was awarded a special certificate of merit for an unbroken attendance record for 10 years, not having missed a Sunday School meeting since the beginning of 1929. The other record given high praise was that of Sister Lilian Fletcher, who has not missed Sunday School for four years. She also was awarded a special certificate. Supervising Elder Orlando S. McBride, in addition to the above awards, presented certificates for one year's unbroken attendance to Brother James Fletcher, Sisters Lucy Booth and Ryntha Allen, and Misses Audrey and Dorothy Carlisle. Miss Joyce Carlisle, deceased, also had a perfect record for last year.

Elder McBride was the principal speaker of the evening, and a special programme item was given by the branch choir with Sister Williams as the soloist.

WELSH DISTRICT CONFERENCE FEBRUARY 26th

THE first spring district conference for the 1939 season will be held in Merthyr Tydfil, Sunday, February 26th, when Welsh District members and friends will gather at the local branch chapel. The general public is invited to attend.

Sessions will convene at 11.0 a.m. and 2.30 and 6.30 p.m. Mission authorities will be in attendance at all meetings. The Merthyr Tydfil Branch Chapel is located on Penyard Road.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Oyer 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansan Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Schildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton***
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

§—6.15 p.m.

*—6.00 p.m.

+—7.00 p.m.

†—2.30 p.m.

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